

May 1st Action

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truly celebrate this holiday: in struggle and rebellion, holding the red banner to the skies in every corner of the globe, and fighting as far forward as we can to the revolutionary future.

History moves in restless outbursts that flare up and then subside, only to erupt again, still more intensely. Beneath today's tremors lies a conflict of profound and literally earthshaking dimensions.

On one side the imperialist powers of both the U.S. and the Soviet-led blocs prepare for war, thrashing in quicksand of their own making, trying to hold their empires together while lurching toward nuclear conflict. Impelled on this course by the madman's logic of their system, they are also impelled to further infect "their" masses with that logic and line them up to kill each other off under the banner of "freedom and democracy" (Western imperialist style) or "justice and liberation" (Soviet imperialist style).

And against them? The one thing they never reckon on—the revolutionary spirit and struggle of the masses, spreading like underground fires from Gdansk to El Salvador to the Haitian refugee camps of Florida. You can hear it in the shouts of the youth—the same accents echoing in England's streets and the foothills of Eritrea—defiantly pointing to the emperor's nakedness and challenging his empire. You can see it in the eyes that once again shine with a vision of liberation reflected in the fires of night-time skies. You can feel it in the heartbeats once more pulsing to the rhythm of charging feet and the echoes of shattering icons. Revolution—a red flame burning in the oppressed nations of the world and stirring even in the central fortresses of the imperialist countries themselves, with the decisive link being the revolutionary role and leadership of the class-conscious proletariat in every country.

The clash now building between the forces of imperialist war and social revolution will be the forge on which the future is cast. On May 1st, the forces of revolution must make a leap in preparation.

On that day a vision must shine forth: the embryo of a proletariat conscious of its international character and its antagonism to all forms of reaction and of its historic mission to do no less than conquer the world. Infusing the workers' common actions in different quarters of the globe must be the determination to proceed, as Lenin put it, "not from the point of view of 'my' country . . . but from the point of view of *my share* in the preparation, in the propaganda, and in the acceleration of the world proletarian revolution."

To actively and urgently carry out such preparations now, and to find the ways on May 1st especially to push this process forward, demands a rupture with the dead hand of the past. Revolutionary eyes and hearts must be set above the miserable level of tailing after whatever struggle comes to hand, telling the masses what they already know and keeping them spiritually and politically bound within the confines of their nation. The deceptively simple but thoroughly wrong arithmetic in which the struggles—even revolutionary struggles—of the people of each country "add up" to a world revolution must also be thrown off for the revolutionary calculus of Leninism. Especially in an acute crisis that will be global in its dimensions, the proletariat too must be

global in its outlook and approach, coordinating its forces as detachments of a single army. Breakthroughs even in one or several countries lead to a weakening of the whole rotten enemy edifice and open up still wider world revolutionary possibilities. In this spirit and direction class-conscious forces must urgently go forward toward a common program, a common strategy and a common organization on an international scale of the revolutionary communist/proletarian internationalist trend.

Perhaps all this seems like dreaming . . . even visions. Well and good! Nothing less than visions—visions that pierce the veil of the everyday and seemingly obvious to reveal the real mainsprings lying beneath—are required today. Was not Lenin in 1917 accused of being visionary? Was not Mao in 1966? Yet did not their dreams change the face of the world and humanity, and prove more real than the appeals to choose the "lesser evil" and "be realistic"? This revisionism and reformism is a "realism" whose bounds are determined by the framework of imperialism and the status quo . . . and again today it comes at a time when world events will set crowns to rolling in the gutters, opening up great opportunities for the revolutionaries. Must not we too aspire to the same lofty heights scaled by Lenin and Mao?

This call then from the Revolutionary Communist Party, USA:

Let May 1st witness, within the U.S. itself, breakouts from factories and schools, and revolutionary political activity of many different kinds in housing projects, prisons, street corners and every sacred sphere and stronghold, signaling to millions not just here but around the world that there is indeed a growing section even now "preparing minds and organizing forces" for revolution in this bastion of imperialism.

But more, let May 1st, 1983 reveal the dream of international proletarian unity coming to life in unified actions stretching from the nations oppressed by imperialism into the very citadels of capital itself; let it politically foreshadow, if only for a day or two, and help prepare the way for, the not-too-distant days when the proletariat will liberate territory and seize power now here, now there, pushed back only to surge further forward, emancipating as much of the world as possible from the twisted chains of imperialism. Let then the May 1st sun shine everywhere on red flags of revolution, blooming like roses pushing up the concrete, unconquerable life amidst the rubble and decay of the dying.

Revolutionary Communist Party, USA

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The *Revolutionary Worker* (ISSN 0193-3485) is published weekly except for the 4th week of December and the 4th week of July, by RCP Publications, 2525 N. Lincoln Ave., Chicago, IL 60614. Second Class postage paid at Chicago, IL. Subscriptions and address changes should be sent to RCP Publications, POB 3486, Chicago, IL 60654. Subscriptions are \$20 a year, \$4.00 for 10 weeks in the U.S., Canada and Mexico. (\$30.00 for institutions. Foreign subscriptions are \$50/year airmail to Latin America, \$80.00/year Airmail to Africa, Asia, Europe, and \$20/year by surface mail.)

More Reflections and Sketches

The Streets and Festivals of Miami—Two Opposing Views

by Bob Avakian

During the latter part of last year, the Revolutionary Worker ran a series of articles, Reflections and Sketches, edited from a tape by Bob Avakian, Chairman of the Central Committee of the RCP, USA. We are currently printing a new series of articles, More Reflections and Sketches, by Bob Avakian.

"It's all over now and we anticipate no problems And that area . . . will be so safe and secure, the Russian army couldn't get in. I don't think anyone need fear anything." "That area" was the area around the stadium for the Orange Bowl football game in Miami, and the speaker was Orange Bowl President Charles Kimball, as reported in the *Washington Post* on New Year's day. Well, if somehow somebody didn't already have a sense of how important the uprising in Overtown, Miami was, Mr. Kimball's remarks should help give that sense.

And, by the way, it should also give a sense of how important things like the Orange Bowl extravaganza are to the people in charge of the "safety" and "security" of the U.S. empire. (Don't get me wrong, I still like football, but *not* the way they organize and use it to instill, promote and propagandize their way of life and values — they really are like a man with shit on his hands, who befouls everything he touches.) In the end, the Black people of Miami did not stop the Orange Bowl game, or the parade either, say the Charles Kimballs, so who gives a damn if more Blacks were murdered in cold blood by police, everything is still safe and secure in America. Or is it?!

When you think about it, while the Overtown rebellion did not actually prevent the Kimballs from putting on their extravaganza, his very statements make clear that the rebellion certainly did disrupt the whole thing, change the whole scene and create a new focus of attention — not only in Miami, or even just the U.S., but internationally as well, with the rebellion being extensively, and intensively, reported on in a number of other countries. And while the authorities were able to contain this particular rebellion and the spontaneous flame more or less burned itself out after raging several days, nothing has extinguished the smoldering anger — or the sparks of joy—that this rebellion shot through the hearts of proletarians and oppressed people wherever they learned of it.

Yes — *joy*. For just as the Orange Bowl, and the pomp and silliness surrounding it, is an important celebration by the bourgeoisie of their way of life — and just as, in a more stripped-down, raw way the murder of a "nigger" is a cause for celebration among the pigs who enforce that way of life — the uprising of the victims of this way of life and its enforcers is a genuine, joyous festival of the oppressed.

Of course, whenever the suppressed anger does explode into rebellion, then along with the tear gas and bullets, along with the SWAT squads, cordoned streets and states of emergency, come the shuffling or even blustering bands of "Black leaders" (formerly "Responsible Negro Leaders") to smother and speculate off the burning rage. From the liberals downtown come the hand-wringing "why's?", the calls for more studies, the promise of petty reforms. And from all these comes the pious sermonizing about how it is "the Black community that suffers most" from such "civil disturbances" — this in counterpoint harmony with the threatening howls against "lawlessness" and the inevitable attempts to distort and discredit by braying about "senseless violence" and supposedly selfish "looting." As if the greatest plunderers in the history of the world had the right to condemn the poor, their victims, for appropriating goods denied them by the normal working of the system — as if they had a right to chastise others for ill-gotten goods! Here I can't help thinking of a story I read in a passage by St. Augustine (of all people!):

"Indeed, that was an apt and true reply which was given to Alexander the Great by a pirate who had been seized. For when that king had asked the man what he meant by keeping hostile possessions of the sea, he answered with a bold pride, 'What thou meanest by seizing the whole earth; but because I do it with a petty ship, I am called a robber, whilst thou who doest it with a great fleet are styled emperor.'"

But the lifting of some bottles of whisky or television sets is never the heart and essence of these rebellions, and everybody, the bourgeoisie included, knows that very well. It is the *political* fact that the oppressed have dared to rise up, if only for a few days for now; it is the example this sets and the shockwaves it sends throughout the empire, that sends the emperors into a frenzy and that must be strangled and smothered. It is not just personal whim that leads Orange Bowl President Kimball to insist that "the area around the stadium will be so safe and secure, the Russian army couldn't get in." He understands, on some basic level (as we must understand profoundly and scientifically) that the Russian army is not a force for rebellion or an instrument for revolution; he



knows, or senses at least, that it poses a different kind of threat to the American empire than the slaves of Overtown — and all the Overtowns, everywhere. But he also knows, or senses — and this too we must grasp profoundly and scientifically — that these two different dangers are both posing themselves more urgently in the same circumstances of severe crisis and growing disorder in the empire — approaching the exploding point on a world level. Add to this the fact that his class must rely on youth like those in Overtown to fight that Russian army and remain loyal to the end!

"Blacks do not have access to the system here and until they do there will be unrest. Until you strengthen this link, the whole chain is going to break from time to time." Thus spake the head of a Black businessmen's association in Miami, as quoted in the *New York Times* (Jan. 16, 1983). Well, the fact is that, for the masses of Black people there will never be "access to the system." And how fitting the imagery of this Black bourgeois — that of chains. What he means to say is that until the "Black middle class" is built up more and can act more effectively to divert and help suppress the masses of Black proletarians, then there will be the danger of Overtowns and Liberty Cities. But the truth is that the basis for building up those bourgeois and even petty-bourgeois strata among Black people — and other oppressed peoples in the U.S. — is being undermined by the very crisis that grips the system as a whole, even though the ruling class will still devote efforts to underwriting and puffing up these "middle class" elements, and will devote even more efforts to entice and coerce them into playing the role of ventriloquist dummy and fireman.

This situation is indeed a very good thing, not only for the masses of Black people but for the proletariat as a whole, not only in the U.S. but throughout the world. It means that the basis will be strengthened for a proletarian internationalist line to take firmer root and find powerful expression in the coming period among the masses of Black people as well as other proletarians and oppressed masses (and, by the way, it also means that there will be more basis not only for winning leadership away from the bourgeois and petty-bourgeois elements among the oppressed peoples but also for winning to the revolutionary cause, or at least neutralizing, sections of them). This is an important part of the overall development that will present in the time ahead rare opportunities to break many links in that worldwide chain of imperialist enslavement. And this will be the more true, the stronger that proletarian internationalist line and force is.

For any class — for both the oppressors and the oppressed — their festivals are of great importance. But they are most important exactly as they embody and illuminate the values and goals that are typical of that class. Between the raging streets of Overtown and the parade routes and stadium spectacle of the Orange Bowl, the class-conscious proletariat has no difficulty in recognizing its own and seeing there the seeds, if only the seeds, of its revolutionary future. And a major confrontation on a global scale between all that is symbolized by those two festivals is once again approaching. □

Next Week: Indian Fishing Rights — And Tell Us Again Who "Never Keeps a Treaty"

Behind the Libya/Sudan Affair

U.S./Egypt Hit Squad Plot Revealed

The recent show of U.S. military swagger in that well-known U.S. lake, the Mediterranean and the round of accusations by the Reagan administration charging Libyan leader Col. Muhamar al-Khaddafi in an alleged plot to overthrow the pro-U.S. government of the Sudan, might have appeared to peter out inconclusively last week. But far more than just anti-Libyan propaganda was involved: the evidence indicates that all the screams about "Libya's threat to the Sudan" were part of deliberate preparations for a planned joint U.S.-Egyptian military strike aimed at the destruction of the Libyan air force.

Throughout this latest "crisis," U.S. government officials were careful not to make any open, *on the record* statements regarding the so-called "Libyan threat" while, *off the record*, organized leaks detailing so-called Libyan coup plots, Libyan troops allegedly massing on the Sudanese border, and assassination teams in place in the Sudan, flourished and multiplied. The U.S. dispatched four AWACs electronic surveillance aircraft to Egypt. Although the official cover story was that the aircraft were there on a "joint training mission," administration officials were privately eager to have it known that the AWACs deployment was a showcase example of America standing by its embattled ally the Sudan, and military cooperation with its valued friend and bootlicker, President Hosni Mubarak of Egypt.

The *New York Times*, attributing its account to "American officials in positions to ascertain the facts," provided this capsuled version of events in its edition of February 22nd:

"...The United States and Egypt learned independently a few weeks ago that Libya was plotting to overthrow the government of the Sudan..."

"In light of Egyptian-Sudanese security arrangements, President Hosni Mubarak of Egypt asked President Reagan for help. President Reagan responded by dispatching four AWACs planes from Tinker Air Force Base in Oklahoma..."

"In addition, the nuclear powered aircraft carrier Nimitz was ordered from her station off Lebanon, where she had been supporting the Marines in the peace-keeping force, to waters off Egypt and Libya to divert Libyan attention and to protect the AWACs if necessary."

"The plan, according to the American officials, was to lure Libya into striking and then to destroy as much of its air force as possible. If no strike occurred, the plan was to assert that the prompt help to Egypt had deterred Libya..."

Obviously, the functional logic of this "plan" is independent of whether or not Libya had mounted, or would mount, a tangible challenge to the regime of Sudanese President Nimeiry. Libya, not the Sudan, was the regime in North Africa that was without question the target of a "destabilization campaign" last week. As for why the plan was not carried out, the anonymous "officials" explained only that "The execution of the plan went awry, partly because of misstatements by President Reagan in his news conference on Wednesday, and by White House officials in briefing reporters." Note that this offered reason for failure to carry through the plan, while opaque itself, bears no relationship at all to "Libyan conduct," either towards the Sudan or towards the U.S. Naval presence. And, it is certainly possible, had the plan gone forward, that the attempt to destroy Libya's air force might well have been made regardless of whether Libya had been "lured into striking" or not. Such charges as "they fired first" are usually impossible to confirm anyway (as well as irrelevant to the issue of imperialist aggression), so the U.S. imperialists could have lied with impunity on that score, as they have done many times before.

What, then, might "misstatements by President Reagan in his news conference" have to do with the canceling of the plan's execution? At his press conference, Reagan acted as if he had heard nothing about any Libyan threat, and stated that the AWACs and Nimitz

moves were purely routine. Reagan frequently commits blunders at press conferences, but it is also not unusual for the President to lie in the interests of national security. Other officials were offering conflicting accounts of the purpose of the AWACs visit off the record, and innumerable discrepancies appeared even in subsequent attempts to "clarify" the President's remarks. Frequently, though, the U.S. government deliberately floats several conflicting statements of policy or versions of events simultaneously, in order to create the maximum amount of uncertainty while maintaining tactical flexibility in a "developing situation." Thus it is often difficult to tell a "blunder" from a sharp internal policy dispute, or either of these from a deliberate tactic of "sending mixed signals." But all this "blundering" and denying definitely smelled, as Shakespeare put it, like "he doth protest too much." *Newsweek* explains Reagan's statements as deliberate: "As the confrontation developed, the Reagan administration had good reason to keep its own preparations secret. Besides wanting to protect its intelligence sources, it wanted to shield Egypt's Mubarak from charges that he relied too heavily on U.S. military help. When news of the American air and sea operations leaked anyway, Reagan's advisors urged him to sidestep the story...the result was Reagan's misleading assertion that the AWACs and Nimitz movements amounted to only routine military exercises."

The battle plan, according to *Newsweek*, was for "the AWACs surveillance planes to coordinate Egyptian F4 fighters in an air battle with the Libyan jets, while the Nimitz tied down the rest of Khaddafi's air power in the north." Things had got as far as the deployment of the AWACs and the redeployment of the Nimitz; this would seem to indicate that the "plan" was in process up to a certain point, when a hitch or hitches developed that finally resulted in aborting the plan. One strong possibility (though not the only one) is that the Egyptians, who apparently were supposed to do the main fighting backed up by American power, got cold feet as the publicity about their collaboration with the U.S. against another Arab regime mounted in intensity. The Egyptian regime, throughout the incident, was denying any knowledge of a Libyan threat to Sudan — and certainly denying that they were part of a planned assault against Libya. (The *New York Times* curtly dismissed such protestations as "intended for political consumption at home and elsewhere in the Arab world.")

Secretary of State George Shultz, during a television interview on February 20, claimed that "The President of the United States acted quickly and decisively and effectively, and at least for the moment Khaddafi is back in his box where he belongs." Shultz thereby followed the "fallback" provision in the original plan to the letter, asserting "that prompt help to Egypt had deterred Libya" from mounting an attack on the Sudan.

The whole administration's story alleging a "Libyan plot" was, of course, entirely uncheckable and vague. Some accounts say that "Washington's CIA source warned that Khaddafi was planning a coup attempt against Sudan's moderate president, Jaafar Nimeiry." (Note the adjective "moderate" applied to the military dictator Nimeiry by *Newsweek*. This is another imperialist code word indicating his slavish obedience to U.S. diktat.) According to other U.S. accounts, Khaddafi had already begun "filtering dissidents into Khartoum through neighboring Chad." (We take it that there weren't enough indigenous dissidents within the Sudan to make a quorum? Why then, is the growing political instability within the Sudan considered by U.S. planners a direct threat to the survival of the regime?) Somehow, these "dissidents" were supposed to seize airfields and radio stations in Khartoum "and to murder Nimeiry"; then, Libya was "to launch an airstrike on the Sudanese capital."

The "Libyan plot" never materialized,

and there is not even a shred of evidence that such a plot ever did exist. This does not stop the U.S. press, of course, from reporting the "Libyan plot" as if it were an unquestioned fact. The U.S. could score "great victories" like this daily, spinning stories of all sorts of planned coups and invasions that its "timely intervention" had nipped in the bud. But this is not fundamentally what the U.S. is up to. The flimsy story of Libya's plot against Sudan was designed as a pretext for a real attack by the U.S. and Egypt against Libya, and though it did not, for whatever reasons, go forward on this occasion, the U.S. is really being quite brazen about its intentions.

Obviously, the U.S. imperialists have their reasons for such blatant bragging and warmongering; the destabilization campaign against Libya is not based on just a frivolous "anti-Khaddafi kick." The "Khaddafi problem" has many dimensions for the U.S., but this latest incident reveals great U.S. fears for the stability and survival of the Nimeiry regime of the Sudan, and the lengths they will go to to preserve and extend their interests in the region.

Trouble in the Sudan

Nimeiry's background is in certain ways not dissimilar to Khaddafi's. Both came to power in their respective countries in the late '60s, in military coups modeled after Nasser's Free Officers Movement in Egypt. Both allegedly had ties to the U.S. Central Intelligence Agency which did not hurt them at key moments in their struggle to gain and retain power. Nimeiry, a Moslem, trained at the U.S. Command and General Staff College course at Fort Leavenworth, Kansas, during the 1960s. (A British writer, Maj. Edgar O'Ballance, claims to have been told that "The CIA report on Nimeiry when he was in America included the sentence: 'If there is to be a revolution in the Sudan, this officer will lead it.'") On 25th May, 1969, a group of officers led by Nimeiry seized power in the Sudan, during the final stages of the Sudanese civil war, a conflict which saw the suppression of a secessionist movement by the Christian and Animist tribes of the south against the dominant Moslems of the north, who identify with the Arab world.

During the British colonial era in North Africa, the Sudan was ruled by the British virtually as a province of Egypt. Egypt's involvement with the Sudan continues to be pervasive. In the early 1970s, Egypt, the Sudan, and Libya were involved in negotiations aimed at establishing a confederation under Egyptian leader-

ship. In 1971, when Nimeiry was briefly overthrown in a pro-Soviet coup, both Egypt and Libya intervened to restore Nimeiry to power. (Note that this intervention by Libya in Sudanese affairs was entirely endorsed by the United States at the time — since it was an intervention on behalf of U.S. interests.)

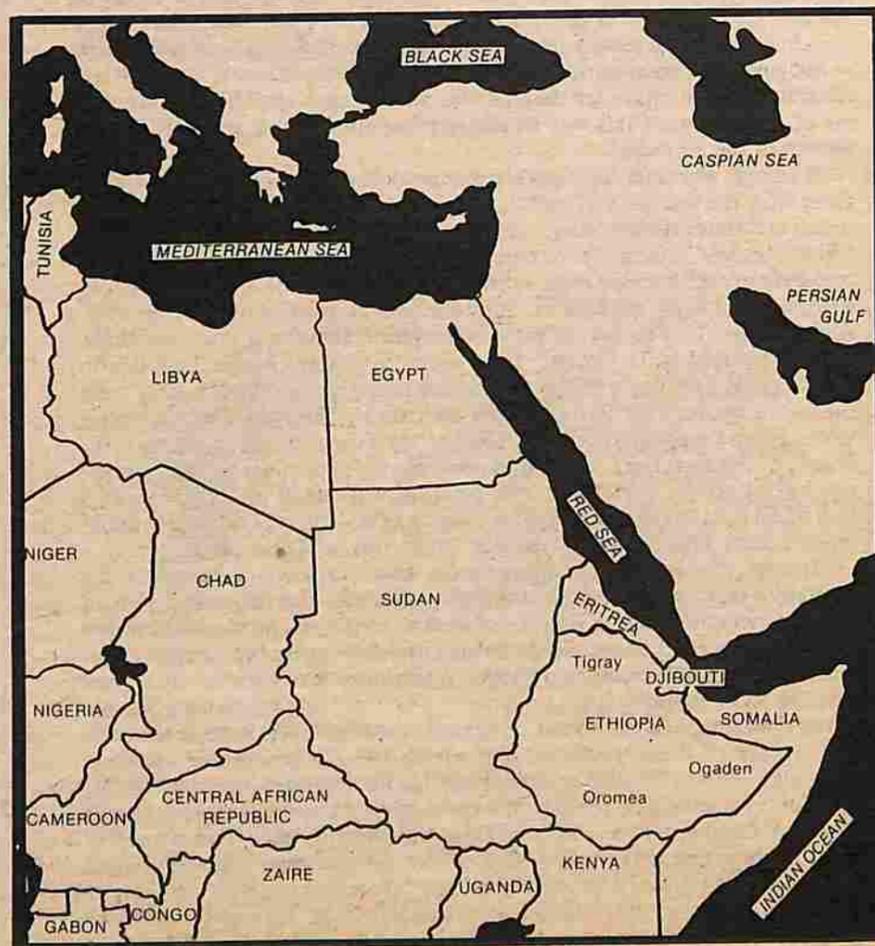
When Egypt embarked on the Camp David road of abject and undisguised capitulation to U.S. imperialism (and rejection of Soviet blandishments) the Sudan, whose foreign policy is decided in Washington, and if not there, then in Cairo, followed suit as a matter of course. Libya has followed a far more complicated pattern of foreign policy; but although it will not do to ignore the web of financial ties and connections (including of the clandestine nature) which still binds Libya to the West, nevertheless both Khaddafi's Pan-Arabist pretensions and his increasingly pro-Soviet politics and military reliance on the Soviet social-imperialists have meant confrontation and tension with his pro-U.S. neighbors.

Libya and the Sudan backed opposite sides in the recent civil war in Chad. Sudan's western provinces, bordering Libya and Chad, have been susceptible to Libyan propaganda against Nimeiry, and a bloody revolt by Darfuri tribesmen in early 1981 underscored the potential for spreading upheaval within the Sudan.

From the late 1950s to 1972, Sudan was torn by one of the bloodiest civil wars of the post World War 2 era, and probably the most under-reported. There is no reliable estimate of casualties, but the most common figure mentioned is 500,000 dead. It is known that the war created 1 million refugees. Resentment by the southern population against Nimeiry's regime is reportedly now mounting again. Sudan's economy is moribund. The Sudan, the largest country in Africa and strategically vital to Egyptian security and to the whole balance of power in north Africa, is the recipient of massive amounts of United States military and economic aid.

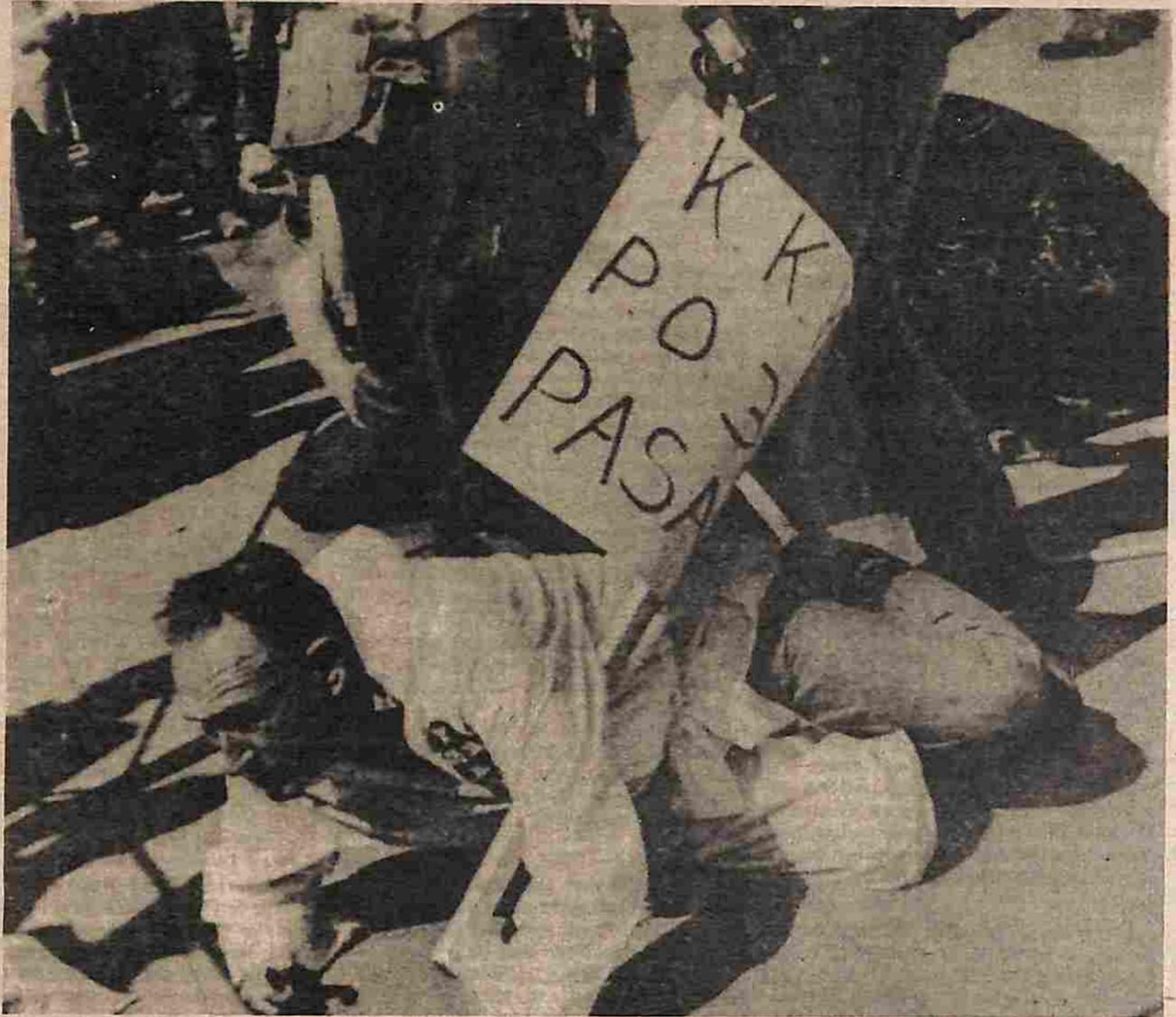
U.S. Undersecretary of State for African Affairs Chester Crocker, in a recent interview, mentioned the Sudan as having a priority on aid, "in spite of enormous pressures of austerity." Crocker also said that "We also feel that some of those countries which are targeted directly by Libya we should not shirk back from at the very moment they are being targeted. There has been a very conscious Libyan effort to go after some of those countries I have been referring to; we are well aware of that, and we are not inventing this Libyan threat — it is out there —

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Austin, Texas

2,000 Thrash Klan



The most rebellious outbreak in over a decade rocked the streets of downtown Austin, Texas, on Saturday, February 19th. As a contingent of about 50 uniformed Klansmen marched several blocks to the state capital building under the protection of over 400 riot-equipped police, up to 2,000 people showered them with rocks, sticks, and bottles every step of the way, repeatedly breaking through the police lines and getting at the Klan directly. Youths of all nationalities were in the forefront. As the crescendo of rocks rained on the Klan, knocking several to the ground and leaving all of that scum battered and shaken, a joyous, festive atmosphere burst through the jubilant crowd. The Klan, which had been organizing and preparing for this march for several months throughout Texas, had threatened that their Austin march would be "another Greensboro." When February 19th arrived, however, the outcome proved to be quite different from what the Klan had hoped for, and more than other forces of law and order could contain within respectable, "legitimate" channels.

While Texas has long been the scene of open activities by the Klan and other assorted racist reactionary filth, for the last several months there has been an escalating series of confrontations and threats leading up to the Klan march in Austin. On January 10th, at a Houston showing of a documentary film entitled "Fire on the Water," a supposedly "objective portrayal" of the attacks by the Klan and racist white fishermen on Vietnamese immigrant shrimpers in the Galveston Bay area outside of Houston, about 6 to 8 Klansmen showed up to express their approval of the movie. The following night the John Brown Anti-Klan Committee called for a picket line to protest the Klan presence. Shortly after it started a massive police presence that was to swell to at least 30 marked police cars, and two helicopters and about 50 pigs in uniform began to appear. The reason for this was soon evident — less than 5 minutes after the arrival of the cops, the police lines parted to allow a procession of 25 to 30 Klansmen through. They immediately set up their own line a foot apart from the 15 or so anti-Klan marchers, and as their line broke up they began taunting the protesters with the chant "Remember Greensboro, we'll deal with this in Austin."

While the Klan has been overt in its racist, chauvinist attacks along the Mexican border and some rural areas, as well as some suburbs of Houston and other major Texas cities, this was the first time in at least 12 years that they had made

such a presence within Houston itself. In the few weeks following this incident, at least three cross-burnings were reported in Houston, including two in the Black third ward area. On January 19, 5 Klukkers went to the Austin City Council to obtain a permit for their march in February. The central slogan of the Klan march was to be "Seal the borders." They also called for "stopping drug traffic," and "putting an end to communism in Texas." The room where the council met and the corridors in the building were packed with about 100 riot-equipped pigs as 100 people, mainly from the Black and Chicano communities in Austin came to insist that no permit be given to the Klan. About 1/3 of the crowd were youth and students from the University of Texas. The meeting was a stormy one, particularly when Austin mayor Carole McClellan announced that while she abhors, deplores, and despises the KKK, of course what makes America great is that it protects the right of anyone to express their views, no matter how unpopular. The extent to which the state would go to protect these "unpopular views," and just *which* views would be protected by whom was demonstrated in action at that point. A group of Brown Berets in the room leapt to their feet and began chanting "No Marchan, No Marchan" (they will not march), and the City Council immediately evacuated the room while about 30 pigs put on their helmets, took out their riot sticks and tried to face down the Brown Berets.

Shortly afterwards, the City Council returned to the room to announce its decisions; the local group called the Black Citizens Task Force was given a permit to have an anti-Klan march at 10 a.m., the Klan had a permit for 2 p.m., and the city was sponsoring a "freedom rally" from 12 to 4 p.m. so that Austin "will still be remembered as a city of unity and love." This last statement especially was greeted with boos and catcalls from the audience.

An elderly Black man expressed the sentiments of many as he spit on the face of a KKKer and shouted "I'm glad you motherfuckers are gonna be out in the streets in the open."

On February 19th the morning anti-Klan march led by the Black Citizens Task Force ended shortly before noon on the steps of the state capital, but only a small number of the 800 or so who marched got on the buses provided as transportation to the city's "freedom rally" across town. As one Black man said while he struggled with others not to go to the official rally, "This is an insult, a goddamn slap in the face. The only reason we should come to the capital is to burn it down." Most people dispersed and regrouped throughout the city, or went to gather friends for the main event coming up.

When the Klan began assembling and putting their sheets on in a park about 5 blocks from the capital, what Mayor McClellan meant by "protecting unpopular views" became immediately clear. Over 400 pigs ringed the Klan, facing outward of course. The police made a show of making their white-sheeted brethren go through a metal detector so that no weapons could be carried on the march. At least one Klansman had a large Bowie knife that set off the detector each time he tried to pass through. Just a minor problem here, no call for anyone to get excited — run the old boy through the line one more time. Finally the pigs politely took the knife from the KKKer and put it in his car for him — no doubt reassuring him that *they* were carrying handguns and riot sticks, not to mention the squads of pork with riot guns, the tear gas launchers, the police dogs, the helicopters, etc.

Dozens of other cops, from the city, state, and county, were at the capital itself. Just how much the armed forces of the state were determined to insure that the KKK would march was demonstrated

in a statement made by assistant police chief George Phifer after the outbreak was over. "This (the police mobilization — RW) would certainly be comparable to the library dedication," he said. The library dedication that this pig is referring to is when Richard Nixon came to dedicate the Lyndon B. Johnson library in Austin in May, 1971. Austin in that period had a reputation of being the "Berkeley of the South," prompting a massive pig mobilization.

When the Klan began their short march, about 1,000 people whose numbers would soon double, were there to oppose them. No one had put out a call for this to happen. Leaflets passed out by the Black Citizens Task Force and the John Brown Anti-Klan Committee had urged people to attend the "freedom rally." But many of the youth from Austin's barrios and ghettos, as well as from the university, had another plan that was spread only by word of mouth.

Initially many who had gathered along the streets were stunned and shocked that this march was actually happening, and many were outraged that the Klan was carrying the American flag at the head of their march. One middle-aged man gasped in horror at the sight. "My God," he said, "what are they doing with the American flag." A punker with "I'm no white man" written on the back of his jacket responded, "They are the American flag." A hail of rocks hit the police and Klan. Quickly, the initial dismay that the Klan was actually marching through the streets of Austin under police protection began to give way to widespread outrage and hatred directed at the police as much as the Klan, and also a feeling of strength began to develop among the advanced. Some new, and, for the bourgeoisie, very dangerous things began to shape up. As different groups of the boldest repeatedly clashed with the forces of authority and broke through to

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You Can't Break All the Chains But One

With the approach of International Women's Day, March 8, we are reprinting several excerpts from a number of speeches by Bob Avakian, Chairman of the Central Committee of the Revolutionary Communist Party, which deal with various aspects of the oppression of women and the powerful revolutionary force of women against all oppression. These excerpts have been selected from material taken from his 1979 national speaking tour, as well as from two pamphlets, Break the Chains! Unleash the Fury of Women as a Mighty Force for Revolution!, and Bob Avakian Speaks: On the Mao Tsetung Defendants' Railroad and the Historic Battles Ahead.

Material Basis for the Oppression of Women

Why is it that women in particular are forced under the present system to bear the greatest burden of trying to hold the family together and to have the most direct responsibility for seeing that the children are fed and clothed and their basic necessities are met? Why is it in fact that women are put in a position, even more so than men, let's be honest about it, where the marriages are miserable and, even where the right of divorce is formally granted, they are often times forced—if not physically then through intimidation or through economic compulsion to remain in those kinds of relationships which have become miserable? Let's face it, fellows out there, it's not that we're really all that irresistible. There's something much more fundamental going on out here. We've got to just get rid of, put aside and put down, all these old bullshit ideas about what it is that makes a person have some pride, in particular what it is that makes a man be a man—and how he's not really supposed to be a man unless he's getting over on some lady. We've just got to put all that crap in the garbage can and look at society the way it really is. Let's look at the struggle we've got to wage to get rid of every form of oppression and degradation of any section of the people.

With the first development of private property and together with it the system of slavery in ancient times, there arose a

need for people to know specifically who their heirs were, who their children were, in order to pass on to them the private property, including their slaves, that was owned by a small group of people. And from that time the position of woman has been one of being subordinate to a man in the household and in society. Within the division of labor in society as a whole, owing to biological functions which could not be overcome in those ancient times, the women would be the ones to tend to the homes, because after all they were the ones who had to and did have the children. This original division of labor arose in primitive society—communal society before there arose slavery, before there was even an abundance with which it would make sense to have slaves working to produce. This original division of labor was between the man who went out and procured the livelihood and the woman who stayed home and tended the fires, literally, and took care of the children and had the children.

But with the emergence of private property and the taking of slaves to produce, this division of labor turned from merely that into one of subjugation of women, to where their position became an inferior one; to where all the wealth, cattle, slaves, land, produce, etc., belonged to the man, who was the one who was directly involved, either through his own production or increasingly through driving slaves, in the production of this surplus. And down through the different forms of class society that have emerged and successively replaced each other—from slavery to the feudal system of peasant-serfs and landlords, down to today's capitalist system—this division of labor has meant that women have been kept in a subordinate position, forced to be responsible for the tending of the household and degraded and crushed with the grinding individual, isolated and (let's face it) the not very uplifting work of keeping the house in order.

Society Must Advance to Communism

Today when capitalism is on its last legs, when we can see on the horizon a new and far higher system and the bright future beginning to dawn for

people in their great majority in society—the socialist system and beyond it the communist system, where classes and the exploitation and oppression or the subjugation of any section of society will be finally eliminated—against this, the oppression of women and the need to end it and to smash it as part of smashing the capitalist system altogether stands out all the more sharply. But we cannot wait until the entire material foundation of the oppression and subordination of women has been eliminated. We cannot sit around and wait for the advance to communism for the oppression of women to be "automatically" eradicated—or there will be no advance to the socialist revolution and ultimately to communism. There will be no such advance except through the most determined struggle against the capitalist system and its oppression of the people on every front, and a most important front within that is the oppression of women.

This is a great task that history has presented the proletariat, the first class in history which in rising up and overthrowing its own oppressors and exploiters is in a position to and must make thoroughgoing revolution—not to replace an old system of exploitation and oppression of the people with a new one, but to advance and continue the revolution until it has uprooted every basis for oppression, for the exploitation of the people and for the division of society into classes. And we can say that the period of history of people on the earth in which society has been divided into classes, and in which together with that women have been subordinated and oppressed, that this period is a very brief one indeed—only a few thousand years. This is very short compared to the long period of primitive society, primitive classless society, before that. And it pales in significance compared to the period that lies ahead with the abolition of class society, with the abolition, together with that, of the oppression of women, and with the opening up of the new dawn of communism, when men and women together, people throughout the world, will march together to consciously struggle—yes, struggle—but consciously take up the task of transforming and remaking the world....

And we must recognize very clearly that our aim is not in fact to go backwards. Ours is not the aim simply to eliminate classes, nor will it be the result of our struggle to go back to the kind of primitive condition that existed more than 5,000 years ago when classes were first arising, a condition which because of the backwardness of production and what people could do in confrontation with nature was bound to give rise to class divisions, was bound to give rise to a situation where there were slaves and slave masters, the exploited and those exploiting them, and was bound to give rise to the subordination of women. Look at it even in terms of what society is now capable of doing. Not only have the productive forces of society, the tools and instruments we use, tremendously advanced in the past several thousand or even the past several hundred years, but even in the specific realm of women and the family we see tremendous advances which certain so-called reformers and even self-proclaimed communists are trembling at the sight of, but which genuine communists and more and more of the masses of people welcome.

And I'm talking in particular about the steps being made, which—horror of horrors!—will separate the creation of children from the human body. This is supposed to be a terrible thing. Well, I've taken a survey among women I know who have been pregnant and they

don't think it's so goddamn terrible. What the hell's so terrible about the fact that we can advance to the point where a person doesn't have to go around swollen up for 9 months? What's so terrible about eliminating that burden? And even certain biological differences will be done away with—now I'm not saying they're all going to be eliminated, don't get me wrong—but those that have a social role and character and which still mark the period in which the division of labor can be turned into a position of subordination.

What is so terrible, and in fact why isn't it fine, that society will be able fully and consciously under the rule of the working class to do this, in a progressive and revolutionary way to break down even further these divisions? Because we are not striving to go backwards and recreate primitive conditions. No! We are building on the progress that has been made through thousands of years of people sweating and groaning under the various backward conditions and the divisions of society into classes. We are building on it, but we're going forward to a qualitatively new and higher form of society, not back to primitive communalism, but to a whole new dawn, to communism, where for the first time there will not only be actual equality between men and women but no longer any basis for that equality to be replaced by the subjugation of women.

And as I've stressed several times, while this is our goal and it's a lofty one, and one we must keep forever in front of us and forever the bright light guiding us, at the same time we must recognize that at every stage we must do everything we can to push the revolution forward, to advance the most at each point.

Women—A Mighty Force in Overthrowing Capitalism

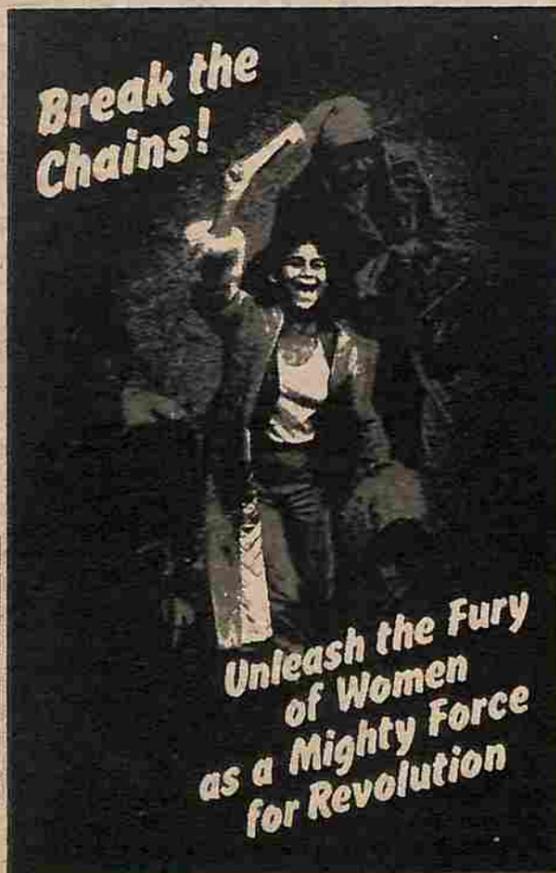
... And I'd like to speak to one of the ways that the bourgeoisie is trying to play both sides of the street, and that is around the question of women in the military. "How horrible!" say the Phyllis Schlaflys and others. "Making women not only put on uniforms, that might be all right, but taking up guns and fighting in the war." And of course the bourgeoisie also has another answer, "Oh, it's fine, let women be cannon-fodder as well as men, that's true equality." But we say, as Lenin said more than 60 years ago, about the youth in general and about women in particular: go ahead, bourgeoisie, train them in military techniques, arm them with your most advanced weapons, teach them how to shoot, teach them all the military knowledge that you can possibly teach them; and we, the proletariat, men and women alike, we'll teach them the one thing you never can—who their real enemy is and where and how to use those weapons to do the real thing that has to be done—to make revolution to change the world entirely.

And today we can see more and more that this capitalist system is historically obsolete, that it's headed for extinction, that it's long since outlived any historic usefulness, and indeed it becomes clearer every day that its functioning is like a backed-up sewer spewing forth crap and crud all over the society and drenching and bathing us in this crap and crud every day. And it's against all this stinking filth that they call the greatest country in the world and the greatest possible system that the hatred of women as well as of men is burning. And of course the bourgeoisie, as much as it tries to paint the picture, as much as those who rule over us try to drum into our minds that the masses of people in general and women in particular

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Pamphlet by the Revolutionary Communist Party, USA

From speeches delivered at International Women's Day, 1979. And a solidarity message from the League of Fighting Women of Iran.
\$1.00
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Chicago, IL 60654



Retraining in Robotics

Detroit, Michigan—Unemployed City, and currently the target of a proliferation of so-called "training" and "retraining" programs for the unemployed. A veritable army of experts, social agencies, political representatives, business leaders and union spokesmen have come out with a new solution to the problem of massive unemployment, billed as the "high-tech revolution." As the fairy tales go, computers and robotics are the path to a bright future of almost unlimited job opportunities. For most people the reality is quite different. For the lower sections of the working class, especially Black people, the main purpose of these "retraining" programs is training in a different kind of "robotics" than spoken of in these glowing declarations. Take, for example, the "Job Clubs" being administered through the Michigan welfare system. Where the Job Clubs have been set up, attendance is mandatory for all ADC (Aid to Dependent Children) and general assistance recipients on threat of being cut off of their payments. Administrators and instructors involved with these programs express a determination to eventually enlist "every possible" general assistance and ADC recipient in the 4-6 week program.

Upfront hardly anyone claims that more than a handful of people have the slightest hope of getting a job through this. The important thing according to those who are running these programs is the vital matter of "attitude." "The object," says one administrator from Oakland County near Detroit, "is not to be able to claim some, say, 25% success rate in people finding jobs. The main object is to give someone a more positive outlook on life, living, and the pursuit of happiness." What this jerk means is that people have to be indoctrinated in the good old American "You are what you make yourself, claw and crawl your way up" bullshit. Maybe things are bad, but you just might be the one to "make it" if you "feel good about yourself" and stay on the treadmill, land just think, you just might reach the glorious goal of finding a two-bit job somewhere. This is the crap that people are supposed to swallow like automatons. The same theme is repeated over and over ad infinitum.

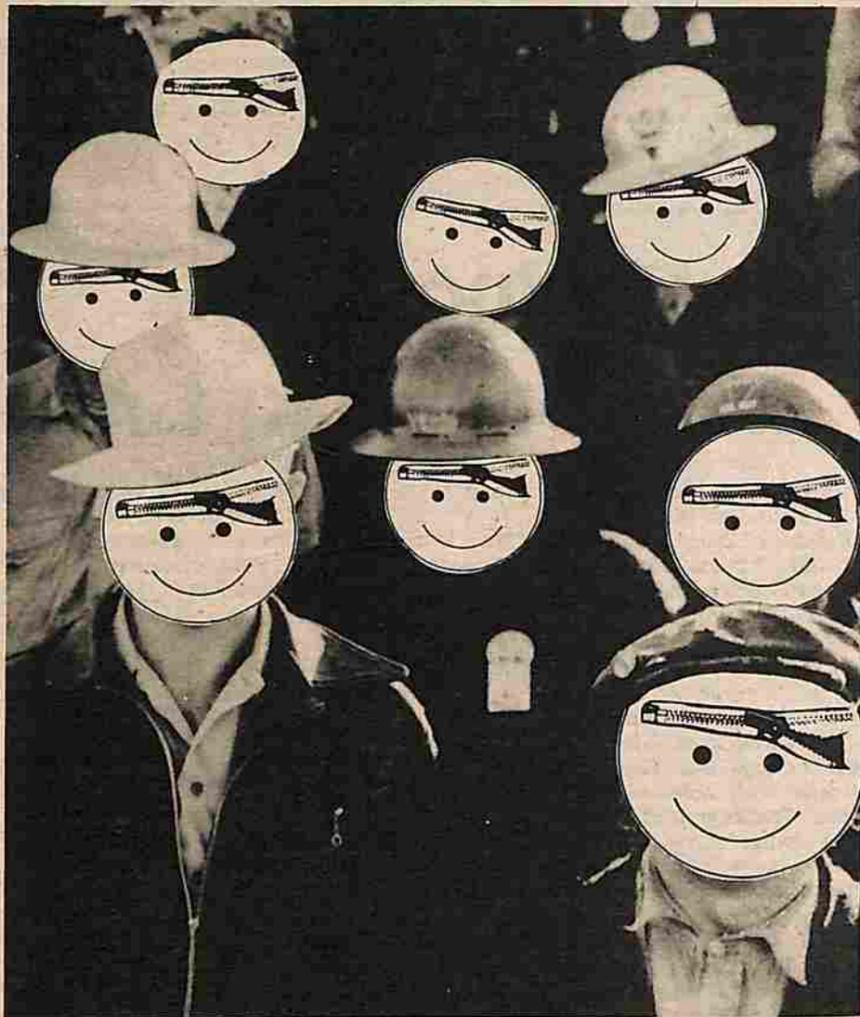
According to one instructor, people "don't know how to sell themselves, they don't know how to look for a job, and that's why they're unemployed. These people have low self-esteem, low motivation, and the program makes them feel good about themselves, and about the skills that they do have, helping them to figure out better how they can sell those skills to an employer." Using the "Azira Method," this instructor stresses a "personalized approach." "People hire you because you fit in and look like other people," and in this Job Club, the "students" tape-pretend job interviews, then have them played back so they can hear how their voice is projecting, how their voice might sound to a prospective

employer.

Consider the story of Mike, a Black man in his late 20s from Pontiac (a northern suburb of Detroit) and who was forced to join a Job Club. Three years ago, Mike was laid off from GM after four years with the company. Before that, he had managed a fast food franchise, and has three years of college as well. Since going on general assistance, he has been assigned two "workfare" jobs, each of them 40 hour a week jobs for two weeks out of every month. He had to work these jobs in order to continue to draw his general assistance money of about \$200 a month. (People missing just one day are threatened with, and often are, cut off.) This brother was making a good deal less than minimum wage, when you compare the hours he worked to the amount he received on his welfare check. The first job was at a privately-owned factory, the second was working in the cafeteria of a county institution.

Perhaps Mike was thought to have an attitude problem, perhaps his name just came up on the list. In any event, he received a notice a while back to start attending a class on "employability skills." He found his new class included 15 people, most of them in their late 20s and 30s, some of whom are in their 50s and one guy in his 60s who was dying of cancer. ("He kept bitching until they finally let him go.") Now every day, 5 days a week, 5 hours a day, the class comes in, to fill out pretend applications, fill out resumés, talk about resumés and applications, and other related topics. But what about the question of attitude? Well, one night the class was assigned to figure out what "their greatest accomplishment" had been, and were required to get up the next day in front of the class and speak about it. Mike told the class that he was still holding on, that he felt his greatest accomplishment was somewhere in the future, because he sure hadn't seen it yet. "The teacher said this was unacceptable, so finally I said that my greatest accomplishment was when I bought this new suit that I'd always wanted." This was acceptable, and he was allowed to sit down.

After a few weeks, the class graduates into the next phase, which involves getting everyone into the "telephone room," where everyone gets on the phone, selects 10 names out of a phone book, and proceeds to call the allegedly prospective employers. "Everyone's supposed to follow exactly the script that's written down on paper for them. You're only supposed to say what the script tells you to say, and the teacher goes up and down the line, listening in on each caller, making sure they follow this script. The object of the call is that you're supposed to find out from the people on the other end the name of the guy who does the hiring. If you find out his name, you get a star from the teacher. If you never get anyone's name, they say you might flunk and have to take the course *again*!" □



U.S./Egypt Hit Squad Plot Revealed

Continued from page 4

and our African friends are the ones who are bringing it up."

In the aftermath of the 1981 U.S. propaganda campaign which invented the Great Libyan Terrorist Hit Squad, some "senior officials," including then-secretary of State Alexander Haig, criticized such propaganda techniques as backfiring on the U.S. by building up Khaddafi's image as a man who can make the president of the United States triple his security, and only served to enhance his popularity and his anti-U.S. credentials. Khaddafi has seemed to thrive during this latest "crisis" as well: *Newsweek* magazine noted with irritation that, in the midst of American and Sudanese charges of imminent Libyan coup, "Khaddafi had even brazenly filed a flight plan with Sudanese authorities announcing that Libyan planes would be operating over

Khartoum." At a recent session of Libya's "General People's Congress," one unanimous resolution authorized the formation of "suicide squads" to press attacks against Israel and "against the symbols of treason in the Arab arena who follow the imperialist camp headed by the United States, the leader of world terrorism." This sort of language, even when not backed up by action, is not welcome either in Cairo or in Khartoum. And of course, while some of the tales about Col. Khaddafi's far-flung machinations may be exaggerated, he does pursue what may be described as an "activist" foreign policy.

"Probably more than half of the countries in sub-Saharan Africa... are the targets... of Libyan subversive activity," complained Undersecretary Crocker. "It's an adventurism based on the possession of a tool of influence — namely

money — which Libya happens to possess an abundant supply, and a vast storehouse of arms... it's in general for purpose of radicalization and anti-Western activity. I'm not saying for a minute that Libya is simply a Soviet agent or coordinates these things with Moscow... rather, it is a question of Soviet purposes not necessarily being all that different from those of Khaddafi." Now, this statement combines the most outrageous hypocrisy with frank discussion of "the bottom line" common in U.S. rhetoric about Khaddafi. Only U.S. imperialism has the right to such "adventurism based on the possession of influence" — which they are currently utilizing with various African clients to the tune of billions and billions! But Mr. Crocker well knows that he is an imperialist and Khaddafi is not. And he is quite plain that what he finds objec-

tionable about the Libyan regime is its alliance with the U.S.' Soviet bloc rivals.

As the stability of the Sudan continues to deteriorate, the mere existence of a hostile Libyan regime becomes a greater and greater danger to Sudanese/Egyptian security, and therefore a potential hazard to U.S. strategies in the Middle East-Mediterranean zone. In the aftermath of the latest U.S. attempts to threaten and draw the Khaddafi regime into direct military confrontation, *Newsweek* says, "...the immediate threat from Khaddafi has subsided, but no one believed that Khaddafi's trouble making was over for good," and that's just another way of intimating that, for U.S. imperialism, the "option" of direct military action against Libya remains wide open. □

Leonard Peltier Denied New Trial

"There's a coverup through every judicial process all the way into the Supreme Court." This was the response of Steve Robideau of the Leonard Peltier Defense Committee to the latest federal court decision denying, once again, a new trial for Leonard Peltier. Peltier was framed up and convicted in 1977 for the killing of two FBI agents who had attacked an American Indian Movement (AIM) encampment at Wounded Knee on the Pine Ridge Reservation (in the process these agents murdered an Indian, Joe Stuntz). That frameup was based largely on testimony coerced out of witnesses by the FBI, testimony which was later retracted. One Indian woman in particular was threatened by the FBI that her children would be taken from her if she did not cooperate. Her made-up testimony implicating Peltier in the deaths of the agents was the key piece of evidence used to extradite Peltier from Canada so he could be put on trial. But the judge refused to allow these facts — and many other examples that the

government was out to get Peltier — into the original trial as part of his defense. As the judge put it at the time, "The FBI is not on trial here." (Two others had previously been charged with murdering the agents and had been acquitted as evidence of the FBI's actions to frame them was brought out.) Peltier's conviction was challenged through the federal courts up to the Supreme Court and all placed their stamps of approval upon it.

But since that time the FBI has turned over to Peltier more than 12,000 pages of heavily deleted documents from files on him (and they admit to withholding another 6,000 pages). Despite the deletions these documents reveal far more information about the lengths to which the FBI and others went to frame up Leonard Peltier. On the basis of those documents, obtained under the Freedom of Information Act (FOIA), Peltier filed a Writ demanding a new trial. On December 31st, 1982 the same Judge Benson who presided over the original frameup denied that Writ. Peltier's attorneys are now in

the process of filing an appeal with the 8th Circuit Court of Appeals in St. Louis.

The new evidence in Peltier's latest appeal shattered the most important parts of the prosecution's case against him. During the trial the U.S. Attorney referred to ballistics tests linking an AR-15 rifle they claimed belonged to Peltier to a shellcasing found at the scene of the agents' death. "The most important piece of evidence in this case." When the appeals court denied Peltier's first appeal of his conviction they agreed saying it was "critical evidence against Peltier." At the trial, FBI ballistic expert Evan Hodge claimed he'd been unable to perform the standard tests matching up the markings of the rifle's firing pin with those found on the shellcasing. Instead he claimed he did a less conclusive test matching the rifle's extractor with markings on the shellcasing. On the basis of that test he testified that the AR-15 they said (but never actually proved) belonged to Peltier was the same rifle that fired the shellcasing found at the scene.

But among the 12,000 pages of FBI documents is a teletype dated 10/2/75 (two years before he was extradited from Canada and tried) from the FBI director in Washington, D.C. saying, "The recovered (AR-15) contains a different firing pin than that of the rifle used at Resmurs (reservation murders)." Another teletype says the ".223 casings (found at the scene) not identifiable with AR15 rifle." Obviously the FBI had in fact done the firing pin test and deliberately lied, fabricating this "critical evidence."

Another of the most "critical evidence" according to the Appeals Court was evidence that Peltier's red and white van was at the scene of the shootout. The Indians who testified to this later recanted their testimony. But during the trial, FBI agents also testified that one of the two agents, Ronald Williams, after being shot once, radioed in that they had been following a red and white van. However, among the 12,000 pages of documents are several transcripts of radio calls made at the time of the shootout and all referred to the vehicle as a red truck, jeep or Scout — not a van. Weeks after the shootout the FBI suddenly decided the vehicle they were looking for

was Peltier's red and white van. Not so coincidentally, only 3 weeks after the shootout FBI director Clarence Kelly called for a thorough investigation of the agents' deaths and for his agents to "develop information to lock Peltier... into this case."

The government had still another problem with their red and white van story. The FBI claimed agent Williams had been shot first and then identified the vehicle over the radio as a red and white van. But the local pathologist who did the autopsies on the agents, Robert Blomendal, told the FBI that the first shot that hit Williams killed him instantly so he could not have identified the vehicle as the FBI claims. Peltier's attorneys did not find out about this until they got the FOIA documents because the FBI suppressed this finding of the pathologist and went out and hired another one — all the way from Hollywood — Dr. Thomas Noguchi. At the trial both pathologists agreed it was the third bullet, not the first that killed Williams, perfectly consistent with the FBI's story.

There were many other contradictions between Blomendal's and Noguchi's findings but they were all suppressed as well. For example, Blomendal's research indicated that the two agents had been killed by two different people, using two different weapons. But Noguchi was the only one who testified on this matter and he claims both were killed at close range with the same weapon — the AR-15. Noguchi went on in his classic style to "reconstruct" out of sheer speculation (he never even saw the two bodies) a scene of the two agents on their knees, with their hands in the air, pleading for their lives, before they were "executed."

Among these 12,000 pages is another document showing that Peltier had been targeted under a COINTELPRO operation from 1972 on. In 1976, an FBI memo calls for the dropping of charges against another Indian for the killing of the agents, "so that the full prosecutive weight of the federal government could be directed against Leonard Peltier." But, of course, there was no frameup here, and Leonard Peltier continues to serve two consecutive life sentences in the Federal Penitentiary at Marion, Illinois. □

Fishing Rights Trial Moved to L.A.

On Friday, February 11, for the third day in a row, pre-trial hearings were held in the case of David Sohapp, Sr., David Sohapp, Jr. and Bruce Jim, the first three of 17 defendants scheduled for trial in the government-concocted "illegal fishing" case against Indian fishermen on the Columbia. The outcome of this hearing, however, marked a new twist in the government's attack on the Indian fishermen. Whereas in previous hearings U.S. District Judge Jack Tanner had denied virtually every defense motion, at this hearing Tanner granted a defense motion for a change of venue. But instead of moving the trial to Portland, as the defense motion requested, he ordered the trial to Los Angeles, over 1,000 miles from the defendants' homes. The following Wednesday, February 16, Tanner ordered the trials of the 14 other defendants facing felony charges of "illegal fishing" moved to L.A. as well. The first trial at this point is scheduled to begin April 4th, 1983 with Tanner presiding.

While attempting to appear "fair" and "reasonable" — the judge actually

"granted" a defense motion of some significance and even delayed the railroad trial by 6 weeks — the government's intent is to only further grease the tracks for the railroad. The intent of the ruling is to further isolate the defendants from friends, family and supporters and to limit the publicity the trial receives in the Northwest where Indian fishing rights has strong support among many sections of the people and has long been a focal point of controversy.

Judge Tanner himself made it rather obvious that he is hoping that moving the trial will be helpful in the government's efforts to coerce defendants into pleading guilty when he commented at the February 16 hearing that "some might plead guilty before we get there." But, as all this maneuvering itself indicates, the authorities are dealing with contradictions which are potentially very volatile and their attempts to minimize their risks while still carrying out these attacks may end up having the opposite of their intended effect. □

*A Conference and Debate on the Nature
and Role of the Soviet Union
in the World Today*

New York City, May 1983

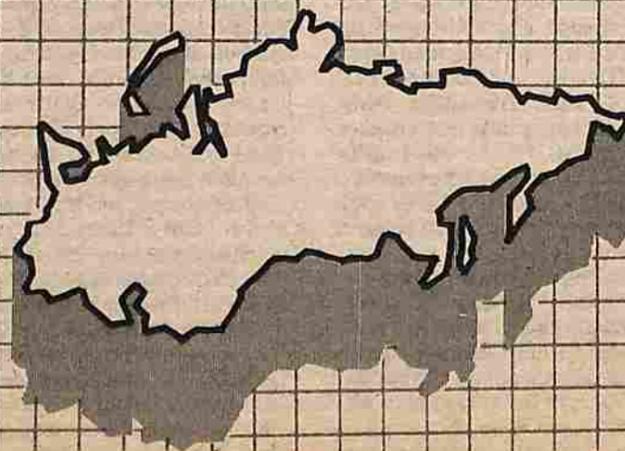
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THE SOVIET UNION

Socialist or Social-Imperialist?



A Hand for the Guardian

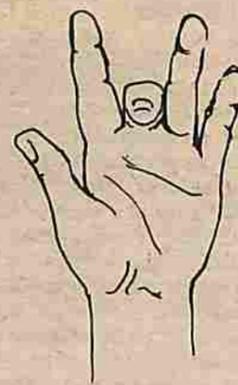
Thanks to *the Guardian*, that "Independent Radical Newsweekly" of milquetoast pro-Sovietism, for a rare compliment. So offended were they by the "Internationalist Call to May First Action" issued by the RCP in 1982 that in their January 19, 1983 issue, in an article titled "The First Annual 'High Marx' Awards," *the Guardian* made the following award:

"The Many Are Called But Few Are Chosen Medal goes to the Revolutionary Communist Party which printed its 'Internationalist Call to May First Action' in 19 languages—Aleut, Arabic, Chinese, Creole, Dutch, English, Farsi, French, German, Greek, Italian, Japanese, Oromo, Polish, Sinhalese, Spanish, Sutu, Turkish and Warora. Needless to say, hardly anyone showed up for the RCP gathering."

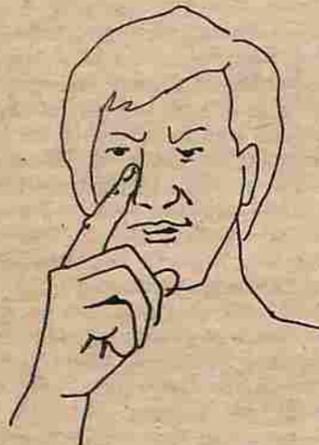
This typical sleight-of-hand, whereby *the Guardian* tries to make their social-chauvinism funny by wrapping it in contempt for the revolutionary actions of advanced proletarians, youth and others, merits an appropriate response. This calls for a polemic. Since they have done everyone the favor of demonstrating in short order that internationalist revolutionary politics are incomprehensible to them, we will reply briefly and in a language popular the world over, which we wager they'll understand:



North America



Egypt



USSR



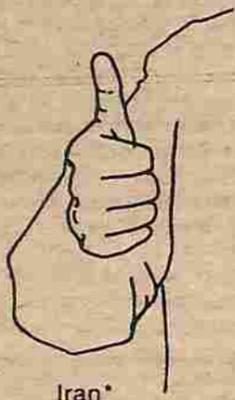
19th Century Tandem Nose Thumb



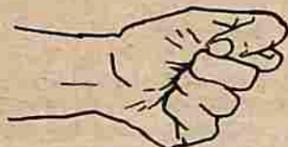
Italy



Greece



Iran*



Turkey

Scandinavia



France



S. America

* In case *the Guardian* can only read this in "English", this is not to be confused with the "thumbs up" sign. Jimmy Carter made this mistake when he sent the Shah a giant "thumbs up" sculpture, only to find out it meant "Fuck you!"

2,000 Thrash Klan

Continued from page 5

take on the Klan, these groups started to join together. Chicano and Mexican youths from San Antonio were linking up with punkers from Austin to do battle with the police; young Black women from the projects in Austin were running and fighting with groups of Iranian and Lebanese students from the University of Texas.

The police-Klan contingent made it to the steps of the state capital, but it was after this that the rebellious sentiments really took an upper hand. Surging bands of youths were blocking the designated route for the rest of the march, and it was clear that the police would have, at best, a very difficult time fighting their way through these streets. So they hurriedly decided on an alternate route, and at a double time pace tried to scurry back to where the Klan had left their cars. A constant barrage of anything people could get their hands on pelted the KKKers who were huddled together under their shields. The police several times tried to force the crowd back by lashing out with their clubs — and the sentiments at this point were best expressed by a Black youth who shouted at a pig who had pushed him in the ribs with his stick, "Back off motherfucker, cause I want a piece of your ass, too." People burst through the police lines, carrying the wooden barricades that were supposed to hold them back and smashed them

through the windshields of the Caddies the Klan had come in and into the laps of the terrified Klansmen. At this point the police pulled out their shotguns and started advancing on people while the Klan drove away. The outraged pigs tried to seek revenge, ganging up on people, viciously beating them, and busting about 12 people. Members of the Brown Berets were singled out for especially brutal treatment.

Throughout the course of the day's events, dozens of copies of the *RW*, and numerous *New Party Programmes and New Constitutions* were eagerly taken up. More than one group of people spent their time between the morning and afternoon events studying sections of the *New Programme* for the first time. Others, from towns in North Texas had come to Austin specifically for the purpose of seeking out RCP supporters and the *RW*. For many people and in many different ways, the day's events were a revelation. Several people who were active in the '60s said they never thought they'd see such things in Austin again, they were quite jolted by what took place. Others, from countries such as Lebanon and Mexico were seeing things they didn't previously think were possible in the U.S., and were overjoyed. For the youth, the vast majority of whom had taken to the streets like this for the first time in their lives, there was a feeling of great pride in what had been accomplished, and the thrashing, even if it was only a taste of what's really required, that they had given to the police and the Klan. And while very sharp and profound questions were raised for just about all who participated, several people were beginning to grapple for the first time with the problem of how to raise the level of their

political activity beyond the spontaneous outbreaks such as this one, to really going for revolution.

Predictably, in the wake of Saturday's explosions, Mayor McClellan said there should be an investigation into the allegations of police brutality against people arrested. Austin police chief Frank Dyson has already indicated what the answer will be. "Before I'm over with it," he said, "it just may condemn the crowd rather than the police officers. The officers weren't trying to start anything. The Klan wasn't trying to start anything. It was the anti-group there that was starting it all." Several hundred brown-

shirted pigs exhorting a pack of the most despicable racist thugs, the mere sight of whom is an outrage and provocation to millions — why, this is just a harmless exercise of "the rights of anyone to express their views."

At this point while several of those arrested have had their charges dropped, it's unclear what tact the district attorney and police will pursue in prosecuting those they arrested, and it's also not known what plans the KKK is working out with them for the Austin area. One thing that has emerged, though, is that Austin is not being widely looked at as a city of "unity and love" these days. □

The proletarians have nothing to lose but their chains. They have...

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All the Chains

Continued from page 6

can play no positive role, can have nothing to say and especially nothing to do about all this; as much as they preach that there can be no way to bring about change and especially that the masses cannot sweep away at its foundation the capitalist system which gives rise to and backs up like a sewer spewing forth all of this; as much as they try to convince the masses of this, still in their own perverted and twisted way the bourgeoisie fears the masses of people. They fear that another nightmare (for them!) like happened in Iran can happen yet again in another stronghold of theirs and even in their own homeland. Much as they don't understand the masses of people and never can really or fully understand the masses of people, they can sense, like an historically obsolete beast headed for extinction, they can sense the hunter tracking them down.

As Mao Tsetung once so powerfully put it, they are like people who are frightened at the mere rustle of leaves in the wind. The mere sign of rebellion, of people standing up and determining not to be crushed and broken into slaves but to be free and rise up and cast off this burden of oppression, sends the bourgeoisie into a frenzy...

Unite with and Lead the Struggle against Women's Oppression

They certainly fear the masses in this country, and they are paying particular attention and have since the upsurge of struggle against women's oppression in the 1960s and early '70s, to promoting the most backward tendencies, to promoting the most reformist schemes, the most utopian and unworkable notions of how women's emancipation and equality can be brought about. They're working overtime to promote their spokeswomen—from the empty-headed people like Rosalynn Carter to the loud-mouths like Bella Abzug—and it should be stated that dialectics teaches us that there is not necessarily a contradiction between an empty head and a loud mouth. The capitalists are working overtime to promote these people and their own program, the program of a decadent and increasingly desperate ruling class, which at most grants a few tokens and the shows and varnish of equality in the upper reaches of society, in the boardrooms and in the military circles (and not even there fully), while the position of the masses of women is one of being further subjugated and oppressed and degraded by the functioning of this system and its rotting decay. And this makes it all the more important that the working class—the proletariat, the people in this society who are truly propertyless, who own no means to live except our ability to work—who really and truly and in fact (no matter how much they mock it, they will learn and they will be taught not to mock it!) have nothing to lose but our chains, it is of the utmost importance that the proletariat and its revolutionary vanguard party, the Revolutionary Communist Party, stand at the forefront and provide concrete leadership and direction to this struggle, as well as all others, give leadership and direction to the struggle of the masses of women and others against their actual inequality, against the thousand and one ways in which they are broken and degraded by the system. And more than that it is essential that our Party give leadership and direction and conscious guidance to the masses of women together with the masses of men in the all-around struggle against this system, uniting all who can be united under the leadership of the working class and its party, in order to bring this bloodsucking system down once and for all.

We have deepened our understanding through the struggle against that reformist and capitulation-minded cancer in our own ranks—those Mensheviks, sniveling sycophants of this system—that we cannot stand aside wherever the people are rising up against op-

pression. Of course we understand there will be erroneous ideas, just as there are even in our own ranks and just as there always are in the ranks of people first awakening and arising in struggle against oppression. Naturally, there will be mistaken ideas and erroneous ideas, reactionary or at least backward tendencies and influences, and the bourgeoisie will everywhere attempt to gain control and misdirect these struggles. But this is not a reason and must not be a reason for the class-conscious forces of the revolutionary class, the proletariat and its party, to stand aside from, and to chastise and wag its finger and to criticize from the side, the struggle of any section of the people—and tonight in particular we are speaking of the struggle of women, a most important struggle in this society. No! It's all the more reason for the class-conscious forces of the proletariat, led by the vanguard party, to plunge into the ranks of the struggling masses wherever they rise up against their oppression, to carry on all-around exposure of this system to lay bare the actual foundation and roots of the oppression people are striking back against, and to develop that spontaneous outrage and outpouring of struggle into a conscious battle, united with all the various forces and strains of struggle to form the powerful battering ram that can knock and shatter this system apart and replace it with the rule of the working class and advance through socialism to classless society, communism, and actually fully begin human history for the first time in the history of the world.

Equality Between Men and Women

Let's talk about the relations between men and women because this is a decisive question and another way that they keep us running around in circles and keep us divided and keep their system going. When I was a kid growing up there was this song—I don't remember the name of the group—but here was the message of the song: "If you want to be happy for the rest of your life, never make a pretty woman your wife. Go from my personal point of view and get an ugly girl to marry you." Now the whole point of this song was that women are nothing but a glittering little commodity, an ornament, and a piece of meat to be owned by a man. And a woman's role is to find a way to sell that commodity at the highest price by being the best-looking and having all the virtues that women are supposed to have according to the capitalist system and all of its ideology. If you are a man, why, you want to get a woman to do what she is supposed to do—to be your subordinate, to carry out all your duties for you, and to make your life tolerable for you. Then if you get your ass kicked every day on the job and on the way home you are degraded and humiliated by these pigs—if your life is madness out here, everytime you turn around they are trying to take another hunk of your flesh and you have to drink alcohol and pop tranquilizers just to try to make it through the week—that if they are beating the shit out of you every day and every time you turn around, then at least you can go home and be lord and master over your wife and kids. On top of that, this song comes out and says: look here, if you are really slick, don't just go in for the superficial thing, don't get yourself a pretty woman because while you might enjoy that for a little while, that might be something pretty to wear on your arm, a nice ornament and prize to show off, you are going to suffer for it because a pretty woman can leave you and go get another man. If she meets up to the standards of what is so-called good-looking in this society, she can sell her commodity for a higher price. She does not have to stay with you, she has got the freedom to break away from you. But now if you get an ugly woman, if you get a woman who does not meet the standards of what a woman is supposed to look like and be like and act like in this society, if you get one who does not measure up in that kind of way, she does not have any choice! Nobody is going to want her. She cannot sell her commodity but very cheaply. So therefore you can do any damn thing you want and she will go along

with it. You can beat her and she will still put up with it. You can humiliate her and she will still put up with it. She will cook when you say cook, she will clean when you say clean, she will sit at home while you run around—you can get over with anything you want as long as you have an ugly woman.

Now they have a little bit different version of the same song out, if I am not mistaken, it is by Dr. Hook and it is called, "When You're In Love With A Beautiful Woman." Again, they come at us both ways. This is what they tell you, in all the soap operas and the Harlequin romances and all the rest of it: that if you find this mysterious and perfect mate for you, if you find the perfect love somewhere in the streets of Paris amidst a bunch of intrigue or even down the street from you—in your very own neighborhood, the girl next door or the man next door—if you find the perfect love, then the heavens will open, the lights will come down, the breeze will blow softly, and you will go off into the sunset with a happy life forever. None of these contradictions that are going on all around you are going to affect you any longer. And just in case they do, they have the soap operas to tell you, "Well shit, after looking at what these people have to go through all the time, my problems don't look so goddamn bad."

So on the one side they come at you and say: "Well, listen, if you find the perfect love and the perfect relationship then everything is going to be all right. Your whole life may be miserable all the way around—we may beat the shit out of you day in and day out and we may take more and more of your flesh—but nevertheless as long as you have that good thing going at home, as long as you have that perfect relationship, everything is going to be all right." Then on the other hand they come at you from the other side, because those lies do not measure up to reality, because those myths and illusions explode in people's faces, then they come along and try to find a rationalization for it. So here you have Dr. Hook out here and they have a new variation of an old theme, "When You're In Love With A Beautiful Woman." Now if you listen to what they tell you most of the time, you would think that when you are in love with a beautiful woman that

everything would be unbelievably beautiful. When you finally get that prize that every man is after, when you get that good-earning commodity, a high-priced piece of meat that you can use and show off—man, you are going to have it made! Everything is going to be beautiful! But No! They come at you this way with this song and tell you just the opposite. When you are in love with a beautiful woman—it is miserable! It is unbelievably terrible. You will suffer from one day to the next and never be able to have any peace—and why? Because think about it, when you have a beautiful woman, yeah, that is a high-priced commodity, but the problem is that everybody else wants it. This possession that you have and that you are so proud of and that you show off, everybody else—not only your enemies but even and especially your best friends are going to try and take it away from you. When you are in love with a beautiful woman you have to watch your friends the song says. When you are in love with a beautiful woman, when you have this high-priced commodity, you can never rest at ease, you can never feel contented, you can never leave your house without having to worry and wonder who is sneaking in the back door while you are leaving out the front, or who is climbing in the window while you are driving down the street. Now think about it, if there was nothing else wrong in this whole country, and there are a hundred and a thousand other things wrong and monstrous and criminal with this system, if there was nothing else wrong with this whole system except the rotten and filthy outlook that a song like this puts out—that would be reason enough right there to rise up and overthrow it and bury it once and for all. What is this song telling us?—that a woman is not really a person, is not really equal to a man, should not equally take part in society and all the affairs of state and the whole world but is really just a possession, is really just a piece of meat, is really just a commodity. A man may get his ass beat every other way around but at least he can be lord and master and commodity-owner in relationship to that woman.

Continued on page 11

Break The Chains — Unleash the Fury of Women as a Mighty Force for Revolution

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All the Chains

Continued from page 10

You Can't Eliminate Every Form of Oppression Except One

I am going to say this straight up, some of these guys out here will say, yeah, they dig revolution but they cannot go along with this part about equality between men and women. Bullshit! If you are serious about making revolution, if you are serious about abolishing every form of exploitation and oppression, if you are serious about sweeping away all this humiliation and degradation that we have to put up with and be subjected to every day—even as we resist it—if you are serious about sweeping away this system and all its monstrous crimes, how are you going to tell me that you want to eliminate every form of oppression except one, every form of inequality among the people except one, every form of degradation in society except one? You can't do it! How are we going to achieve equality and unity between different races among the masses of people and overcome all the other divisions they put in our ranks and yet still maintain among ourselves a position of slavemaster and slave, of commodity-owner and owned, of possessor and possessed between men and women? No, we cannot do that! And why should we want to? We want a world free of any form of exploitation, oppression, discrimination, and degradation among the masses of people. We do not want, it is not the outlook of our class, and it is no consolation—let's say for men—to have somebody to kick around and somebody to lord it over. If you want to put it straight out, that is the same outlook that tells somebody who is white, who is miserable, who is poor, who has worked hard all his life, and who has nothing but the same future to offer his kids: "At least you are better than the niggers or spics so you ought to go along with it and help us keep them down—and yourself in the process." There is no difference. We cannot afford any of it. We have to sweep all of it away and

bury it forever. Our class, the working class, is going to rise up and remake this whole world in our image: the image of cooperation, equality, and the thoroughgoing complete abolition of every form of exploitation and oppression and degradation, and advance humanity to a whole new stage where nobody owns anybody or oppresses anybody in any form whatsoever! And if we are going to do this, we cannot break all of our chains but one; we cannot break all of our mental shackles but one. We have to break and smash and bury them all forever!

Two Different Kinds of Violence

... The nature of the beast that we are dealing with, the nature of its very system and what it has in store for us right in the period ahead make it clear that they will go to any length and stop at nothing, not only to try to crush revolutionary leadership that rises and leads people to rise up against them, but in an all-around way to try to preserve and prolong their bloodthirsty system here and around the world. And when you are dealing with a system that lives by and can only maintain itself by, not only exploiting and oppressing people, but constantly expanding that empire of exploitation and oppression at the cost of the suffering and the bloodshed of millions of people throughout the world, it is an idle and indeed a dangerous illusion to think that any other way than the revolutionary violent uprising of the working class and the masses of people in this country could ever put an end to all this. It is a *dangerous illusion*...

You see the fundamental error of people who advocate non-violence in an all-around way is that they don't draw any distinction between the class nature of different kinds of violence. They don't take the Marxist scientific method of asking, which class does it serve, what kind of purpose is it being used for, what would it lead to in the final analysis? Because the objective of communists, the objective of our party and all genuine revolutionary communists throughout the world, is not to maintain society and humanity at this backward and degraded and barbarous level where people are forced to go off and commit mutual slaughter in the millions

and tens and hundreds of millions to preserve a blood-soaked system. Our stand unquestionably, definitely and beyond all doubt, as Mao Tsetung put it, is to move beyond the stage where mankind ever again has to engage in mutual slaughter and warfare. But the only way to move beyond that is to rise up, take up guns in hand—to violently rise up and overthrow the rulers of this system who are the cause of this suffering and of the fact that people are forced to go off against their own will, against their own interests, and slaughter each other only for the benefit of a handful of bloodsuckers.

We may wish to see some other way to bring this about, but there is no other way to bring it about. And failing to understand this fails to draw a fundamental distinction between the uprising of the oppressed to overthrow and finally bury their enslavement and all forms of enslavement, and the violence of the oppressor to keep the masses of people in an enslaved condition. Let's use a simple example. You mean to tell me that if a woman goes out here somewhere in society and is subjected to the brutality and degradation of being assaulted and raped, that in the face of that, in the face of such a vicious assault, such a demented attack, she fights back and even better than that takes a gun out of her purse and blows that vicious attacker away, you mean to tell me that there is no distinction between the violence of that rapist committing that degrading act, and that woman's violence in fighting back against that? You mean to tell me that by engaging in that violence, she degrades herself and corrupts herself on the same level as her attacker? Wake up and realize what is going on in the world and what it's actually about!

Now our objective, our aim, and our goal, and the highest vision that we have is not to see every woman have to walk around with a gun in her purse in order to be able to blow away or at least fend off rapists. No! Our vision is clearly to move beyond such a rotten, corrupt, decadent, degenerate and filthy society as this, where the question of people raping each other will be once and for all eliminated from society and where never again will the possibility of rape even exist. That's our objective!

And rape, and all the other evils that are inflicted on us, that we have to suffer under, will never be eliminated until we do become politically aware, become politically armed, and when the time is ripe, become literally and militarily armed and organized with a conscious and clear revolutionary military strategy and tactics to go up against, defeat, overthrow, shatter and disintegrate the armed forces of these oppressors in order to be able to move society and ultimately all of mankind beyond the stage where a handful of people control, choke and suffocate the very means to existence for the masses of people and keep people in a degraded condition.

And when we have done that; when we have not only overthrown this system, but when we have advanced the revolution together with our brothers and sisters all over the world; when all of mankind is free and every basis has been uprooted upon which any form of enslavement or exploitation by one person over another, or by one group of society over the majority of society; when we have finally uprooted and eliminated any basis for the division of society into classes, into exploiters and exploited; when together with that we have therefore eliminated any necessity and any basis for warfare of any kind—at that time, at that great time in the history of the human race, the people as a whole will hold a grand celebration and finally will be able to carry out the long talked about and sung about dream and idea of finally burying and destroying every weapon of destruction or turning them into tools of creation and construction for the benefit of mankind as a whole.

At that time, beyond question, when there is no longer any more basis for exploitation and oppression and therefore no longer any need or basis for warfare—at that time the people of the whole world will once and for all bury and destroy or reconvert into productive means every weapon of war and destruction. At that time, *but not one minute before that*...

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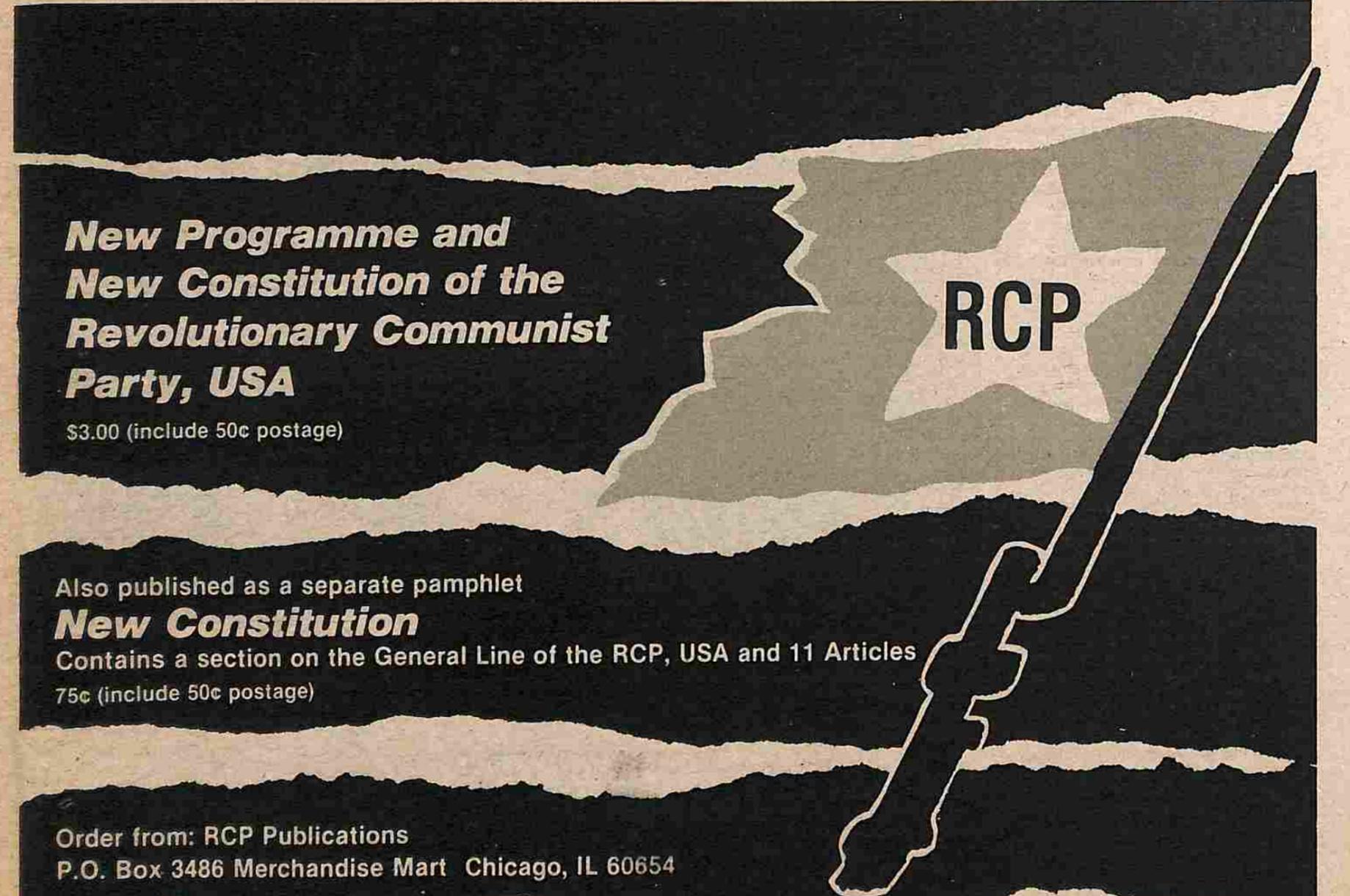
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RCP

Correspondence on the RCP Fund Drive

The following is a copy of a letter sent by a member of the clergy to over two hundred people across the country.

February 21, 1983

Dear _____
Over the last three years many in the religious community heard of and a good number of us contributed significantly to the support of the Mao Tsetung Defendants in their legal and political struggle against the government repression in the case of *U.S. vs. Robert B. Avakian, et al.* Due to such efforts, multiplied by the efforts of thousands of citizens alarmed by this instance of blatant repression, the government was forced to drop its trumped up charges in June, 1982.

Today the Revolutionary Communist Party, emerging from this long and costly legal attack, is carrying forward a major fund drive to extend and deepen its work. Along with many other non-members who value aspects of the party's work, I am contributing to the fund drive and inviting you to do the same. Projects needing funding are described in the enclosures. I have come to rely on the party's weekly publication, the *Revolutionary Worker* (RW), for an incisive exposure and analysis of social and political developments the world over.

In recent months, the RW has turned more attention to the role of culture and religion in the struggle for revolutionary change, an area historically neglected by leftist movements in the U.S. This is a welcome development for those of us in the religious community who are trying to think clearly about our role in the present crisis that continues to deepen toward ever greater impoverishment of people everywhere and toward world war. The recent *Reader's Digest/CBS* attack on the National Council of Churches underscores the growing political polarization in religious circles. These developments cannot be ignored in the name of a false "peace," but must be openly discussed and firmly acted upon.

I invite you to read the enclosed off-prints from the RW and to consider making a contribution to the fund drive. Funds may be earmarked for particular projects and sent to RCP Publications, Inc., P.O. Box 3486, Merchandise Mart, Chicago, Illinois, 60654. I also urge you to subscribe to the RW and enclose a coupon for that purpose.

Sincerely
A Seminary Professor

Letter from Black Revolutionary

I've looked at the history of imperialism. First I got started reading Malcolm X. My brother increased my consciousness, he was into politics and he influenced me. He took an economics class in college and he put the acid test to imperialism. The workers who produce the wealth are cut off from controlling it, this is capitalism. This exists everywhere in the world. There is no place in the world where the workers control the wealth produced.

I wanted to check into political groups to be able to articulate this understanding. After a while I began searching for political papers to increase my consciousness. One day I went to Revolution Books and asked for a copy of *Peoples World*...

As far as revolution goes, internationalism is the only way to do it. Liberate all humanity or forget it all. When you look at it from a nationalistic standpoint, you divide people, when you divide people you can conquer them. You need one goal, one aim, one destiny. Nationalism is just asking for reforms, liberating certain areas that are important to you. Got to have an internationalist perspective.

The RW gives you an international perspective—from Africa, Latin America, deals with issues more perceptively. In fact the RW is the only paper that does exposure of the Soviet Union — i.e., social imperialism. Another thing is the terminology, they use street slang to get the point across. People can relate to that. It's the way

people express themselves and people can relate to that.

Without people there's no revolution. Without revolution you still will have your South Africas, Pinochets in Chile, nuclear war. Without revolution, there will be holocaust sooner or later. People got to make it work, we need people's support. I hate to say it, but money makes the world go around. The party needs money. History has shown that no class will give up power without a fight, the Union of South Africa (USA) has said it, they're not going to give up power to surrounding countries, they'll use bombs.

An Aspiring Black Internationalist

Greetings, as they said to me,

I am a Vietnam vet and I feel obligated to support the RCP Fund Drive. I feel the Party has really done a favor for me. I've known the Party for about 6 years but have really kept my distance. I participated in some events with VVAW, where I first came in contact with the political influence of the RCP becoming quite friendly with some of the vets who were very supportive of the Party — but I always felt that the RCP itself is just too far out there, and I guess I still feel that way — because I myself am not so sure how revolution will develop.

But really — the RCP has played a role in my enlightenment which is only developing. I was a mid-western "hoosier" type if you know what I mean. I really didn't figure things out about Vietnam till very recently. I have suffered post-traumatic stress — that's why I read the *Revolutionary Worker* only occasionally because the damn thing tends to make me mad. It just keeps bringing up Vietnam in many, many ways that are not related to Vietnam, but I see the same bullshit and lies and outrageous stuff running through the articles that deal with many different events. I hate seeing this hell continue.

It has taken me many years to see that events in Vietnam were murder, and that I myself was one of those for whom the government it was OK to be murdered. I still remember the bunker we were ordered to lie in on several nights. This bunker was old and rickety, as well as the extra ammo stored in it in event that the Vietnamese attack on it was too severe, therefore necessitating a great deal of fire from us to defend ourselves, the ammo stored in it was useless, dirt clogged, and simply not useable. I have only just recently realized that it was that way for a reason. We were bait. We were there to draw the Vietnamese in, and when they attacked us, it would serve as a way for artillery

in the rear to find their location and attack. The fact that we would most likely be killed by either side was irrelevant.

Now mind you, I said that I just recently figured this out. Still I can remember when the RCP, for as long as I have known them, and in many different ways were telling me and others about the ways in which the U.S. government has been trying to rewrite history on Vietnam. I remember being at a Memorial Day event which the RCP's line helped to sharpen up that the Vietnam Veterans Week ordered by Carter was, how was it put, Red, White, and Blue sham, and how this is all part of courting Vietnam vets to aid the government in preparation for still greater war. Most recently, I knew the monument in DC "for us" stunk, and I was not impressed with it — but after reading about it in the RW and going to DC with VVAW (AI) the whole trap of honor that the thing pretends to be is yet more tricks and more courting.

I have not sorted out the different views about things in my mind but I do feel an obligation to support the fund drive. I am pledging \$100 which I will pay in four monthly installments. If my employment situation changes I will donate more.

A Vietnam Veteran

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